

THE CHRISTIAN CENTURY



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Number 46

"The Iron Cross"

A Story of War and Peace

By James Church Alvord

FIRST INSTALLMENT THIS WEEK.

Meditations of a Pastor

**Beginning a New Department to be
Conducted by George A. Campbell**

The Church and Its Critics

Editorial

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

NOVEMBER 18, 1915

Number 46

The Church and Its Critics

WHO'S TO BLAME WHEN THE CHURCH FAILS?

A subscriber writes a long letter to *The Christian Century* urging us to take up arms against the horde of writers whose main theme seems to be to criticise the Church. He complains that these critics are putting upon the Church too heavy a load of blame for the moral lapses of society and even for the failure of the Church in particular instances to grow. Here are some extracts from his pungent communication.

There is too much of what I call knocking the Church today. Everybody seems possessed with a passion to find fault with the Church. It's gotten to be the style to kick Christ's body around, and I for one resent it. The Church is held responsible for everything under heaven that ought not to happen but does happen. All this talk about the "failure" of the Church in Europe because the nations went to war makes me indignant. The nations went to war because of great economic and racial forces that are at work in human life. The Church had nothing to do with the war, either positively or negatively, no more than had the socialist party or the Ancient Order of Free and Accepted Masons.

And when the critics place the blame upon the Church itself for its failure in many instances to grow in numbers and strength, they are equally beside the mark. The conditions under which the modern church must make headway are much more difficult than in any previous age. The real explanation of the failure of many churches is to be found in such things as automobiles, Sunday golf, Sunday newspapers, moving picture theatres or the general frivolous temper of the times. When the critics ask why the pews are empty they will find their answer among such things as these, not in the Church itself.

We regard the letter from which the above extracts are taken as one of the most remarkable communications we have ever received, and we welcome it as an unusually clear and vigorous formulation of a point of view which is more or less vaguely defined in the minds of many slack-thinking churchmen.

♦ ♦

And we begin by saying that there is nothing at which the Church should be more deeply gratified than the fact that there are those both within her borders and outside who hold her responsible for her own failures and for the failures of righteousness in the social order about her. The criticism and "knocking" to which the Church is today subjected both by friends and foes is the highest compliment that could be paid her.

Before churchmen wax indignant as does our correspondent, let them pause and consider what is implied in the widespread criticisms of the Church circulating today.

Does it mean any less than this, that the whole past history of the Church, her present character and her oft-repeated message, have at least gone so far home to the souls of men as to create a certain unique sense of dependence upon the Church for the progress of the world and the cure of the world's evils?

Men do not criticise the Masonic lodge for the moral failures of society, because they do not conceive of the moral welfare of society as being committed to the keeping of the Masonic lodge. But they do think of the moral welfare of modern society as being dependent upon the Church of Christ, and when the forces of evil are allowed to dominate the social order it is inevitable that the Church should be held responsible and charged with unfaithfulness to its high and unique obligation.

A wise Church, a Church truly and deeply Christian,

will not resent such criticisms, even though they sometimes come as taunts, but will seek to profit by them while it addresses itself with fresh resolution to the great responsibility involved in meeting the trustful expectations of mankind.

But it is not enough to deal thus tolerantly and humbly with the critic and accuser.

The Church must itself adopt the essential criticism of its critics and find the cause of all its failures not in the world about, nor in the unregenerate human nature with which it has to deal, but in its own bosom.

That is a hard saying, and the hand that writes it trembles with the absoluteness and audacity of it. But a clear perception of what the Church is, leaves no room for the admission of any qualifying terms of leniency whatever.

♦ ♦

Perhaps a detached, disinterested, unregenerate observer of social conditions and forces would be warranted in saying that the automobile, the moving pictures and such things were responsible for the empty pews and the unused baptisteries of the churches.

But no Christian is warranted in saying so.

The Church of Christ has no right to find the cause of its failure outside of itself.

To do so is Christian disloyalty to the Christian gospel.

The moral hypothesis upon which the Church of Christ is founded is the faith that no adverse condition in the secular world can prevail against it.

On this hypothesis, therefore, the Church may not complacently lean back on its virtue and blame worldly conditions for its failure without thereby convicting itself of unfaith in its Lord.

The Christian course for a failing Church to pursue humbly and penitently to acknowledge that in some vital thing it manifestly has not understood the mind of its Lord. If by prayer and reflection and experiment it strives to know the mind of Christ it will be astonished at the inflow of power it will receive and the miracles it will be able to work out before its own eyes.

♦ ♦

When now we turn from the Church's own growth to the question of its failure to influence the social order for Christian ideals the point of view of our correspondent is, as we see it, equally far from the truth.

We say boldly that the Church of Christ must bear the blame of allowing the great war in Europe to happen.

For the Church to hide behind such fallacies as its partisan defenders suggest—the economic, social and racial explanations of the war—is to lose the power to prevent another war.

One of the chief businesses of the Church of Christ in the world is to prevent war.

And it can prevent war.

It could have prevented this present war. If it had taken its Christian gospel seriously through all the Christian centuries the present lapse of civilization into barbarism would have been unthinkable.

The Church's failure to prevent this war is a horrible

(Continued on page 9.)

The Iron Cross*

BY JAMES CHURCH ALVORD

I HAD wandered around Strassburg all the afternoon. It was my first visit, returning to my quarters in the old Nunnery wearied to the bone. The march of the night had been ferocious, fifty miles with knapsacks and weapons, no horses for anybody below the rank of major at that; and there was no reason for hurry. Somebody is always doing that sort of thing in our German army, yanking the men along at the pace that kills when there's no place to go to and no haste about reaching it. Just as I managed a comfortable sprawl on the poor-excuse-for-a-lounge which failed to decorate my office, Sievald marched stiffly in. Sievald out-militarism.

"Captain, your new orderly," he announced and saluted, the way a moving-machine might do it.

"Lug him in," I bawled, cross at the interruption.

The new orderly entered.

Now it would be absurd to say that I was awed, a gentleman isn't awed by his servant; but I was—well—impressed. The man was rigged in his regimentals as my soldier, having accepted the white coat and apron before he had seen me; he stood a ghostly figure in the fading glow. Behind him the lone tower of Strassburg's Cathedral was visible through the window, springing out of a flood of saffron light, etching itself against the western sky; a rush of human desire towards the Divine, it seemed, a solid prayer backed from granite and chiseled with individual petitions all the way up. And the man belonged to it in some strange way. He was august, stately, not tall but with a slenderness that gave height, and with intense eyes—Jewish eyes smouldering under auburn hair—which added to the aloofness of his aspect. He towered when he didn't tower at all. I sprang to my feet and was furiously angry with myself for having done so.

"What is your name?" I demanded.

"Josephsohn, Honorable Sir."

"And your age?"

"Thirty-two, Captain."

"Where do you come from?"

"I am a Jew—and I come from—everywhere."

He sighed as he said the last and then smiled softly to himself. I started to ask him his town, his district; but there was something that kept me still; I don't know what it was. I can't analyze the man at all. He was, and is, a mystery to me, something I didn't like, almost dreaded.

"I wish you'd strip that cursed apron off," I snorted. "It makes you look altogether too fantastic. Then you can get to work on my regimentals, they're in the other room and no end dirty."

The new orderly bowed and passed softly into the chamber.

He was a good fellow and a good servant, Josephsohn, if he did come from everywhere; but he had stiff principles and I was forced to punish him more than once. The first time came at the execution of a spy, a confounded Frenchy who had been discovered masquerading among the ranks. He spoke German like a native—Frenchman; but then there's no end of men from Alsace—

There are many stories of war, but few with the peace motive. War offers plot, intrigue, color, excitement. Peace is supposedly colorless, undramatic, without thrills; it lends itself rather to essay, sermon or poem. Has the peace motive, then, no romance? The attention of our readers is called to the little book of stories recently brought out by the Christian Women's Peace Movement. . . The story here printed is one of the group, and won the prize offered by that organization this year for the best story of peace submitted. This little volume bears the Christmas Message, the keynote of each story being "Peace on Earth, Good Will to Men." The book may be secured from the Disciples Publication Society, at .75 cents net.

Lorraine who hug to a Parisian accent on their Prussian, so his soft elisions had not counted. He was caught with maps and photographs, caught acid-handed in his tent at development. He was shot that noon. Josephsohn was in the firing squad and I had charge of the execution. My man marched in with the other five, took his place with a precision beautiful to see—he was a superb soldier at the drill—then lowered his gun.

"What do you mean by this conduct, Josephsohn?" I shouted. "Present arms—ready—"

He kept his weapon pointed to the ground.

"What do you mean by this, Josephsohn?" I howled again.

"It is written, Honorable Sir, 'Thou shalt not kill.'"

"But you are a soldier."

He twisted suddenly around and faced me squarely. "I am not a soldier by choice," he spoke gently but proudly. "I was drafted, hauled here though my mother pled for mercy down all the long village street, though all the village knows that I belong to The-Brothers-of-Peace, that we do not kill, that we are forbidden to take human life. I did not come voluntarily—I will not kill—I will not kill."

"I'll have you flogged."

"I will not kill, Captain."

I sent for two burly young peasants from another company, had him tied up against the very wall where the execution was to have taken place, then ordered him flogged. The peasants, rough brutes from the hills, laid on the lashes with a hearty will; but all that orderly of mine said was this—"Father, forgive them; for they know not what they do." It made me mad clear through to hear that illiterate, insensate hunk of flesh praying for me and against every tradition for which I stood. It was the prayer of the dough-face, of the sickly-sentimental school of ethics. No man accepts it. It is the code of old maids. Finally I released him, his back all seared and bleeding.

"Now, men," I commanded, "you five that are left—do your duty!"

The whole five lowered their rifles, pointing to the ground, on their faces a set, bigoted, sappy, sort of look.

"Present arms!" I stamped my foot, but not a man obeyed.

"Shall we flog 'em, Honorable Sir?"

inquired my young peasants, with a grin. But I sent them to quarters to await court-martial. After that we shot the spy. Yet the picture of Josephsohn, standing there with the scarlet trickle oozing down his back, left a shudder in my mind. The man wore an abnormally long white shirt, which he had stripped from his back and which hung, dabbled with blood, almost to his feet; he resembled a certain painting by Rubens—a world-famous painting—I did not enjoy that resemblance. I am an orthodox Lutheran, I believe very fully in my creed—no, I did not feel comfortable for I had seen the picture many times.

That night Josephsohn made ready my bed and cleaned my sword with perfect punctuality. He limped slightly; but he offered no reference to the occurrence of the afternoon, nor did I. The peasant is sullen, still he forgets. I felt sure that we had had enough of this rebellion, the no-fight spirit had been scourged out of this humble creature. To prove him I found fault with the polish on my sword—he really was a supremely good servant—and he said nothing; I slapped him roughly across the cheek, I wished to teach him to stand round in little things the better to curb him on the big.

The amazing creature turned the other cheek, I slapped that.

At a little hamlet outside of Brussels Josephsohn did us a surprising service. I had never suspected him of an ability to speak French, he did not look educated, seemed the simplest of the simple; was in fact the son of a village carpenter. That item I had gleaned from him, for he was an expert with tools. Something went wrong in the town, so the General was forced to order the execution of the burgomaster; to make it impressive, we hung him on a Haman-like gallows hastily patched together in the central square. The people were furious. Lieutenant Sievald was for shooting them down by the squad. A breach of discipline among the commoners he considered it and all breaches-of-discipline with him were worthy of death; but he did not get his way. All the afternoon the men growled around the great square, an odd place, with its low Dutch homes, its decorated beams protruding everywhere, its squat church and its community-house all massed over with Gothic lace-work, the very latest intertwinings of arches from the latest moment of the Gothic decadence. The men were picturesque themselves, having as strong a predilection for red shirts as their women had for huge white caps. In the late evening succeeded a strange silence, a silence that palpitated with emotion—I looked out from my window.

There stood Josephsohn, above a bonfire that blazed at the foot of the scaffold on which still dangled the body of the burgomaster. Even as he spoke, for the fellow was orating, he held that grisly corpse in one fond arm, he touched it with a reverence that fairly glowed. I could not hear his sermon, but caught stray phrases now and again.

"Brothers," he called them over and over again, "blood of our blood," and then he cried aloud that the Germans, too, loathed the war, were driven to it by centuries of hates and superstitions, that the men who marched in the ranks around him had been stolen from their fields, that two wrongs do not make a right, two murders a sanctity. "When

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you are beaten, don't strike back, my brothers," he cried, "my poor, wronged brothers!" I heard no more. Late at night the red-shirts went home, soberly, quietly, murmuring soft talk as they passed. Their wooden shoes clattered over the cobbles of the pavement, then faded into distance—

I called Josephsohn to my room. "You have done very well," I said, "and shall have a corporal's place."

"If you please, Captain, I don't wish to be a corporal."

"You prefer to stay with me—I thank you, Josephsohn; but you shall have a decoration."

If you please, Captain, I don't wish a decoration."

"You don't like war, Josephsohn?" "Thou shalt not kill, is my rule, Honorable—Sir—and you?"

It was impudent of the man to ask me that, I knew it, but answered:

"Of course I wish war. Killing's my trade and I wish to practice my trade. Besides, how can I gain promotion—show I'm clever and deserve high place—except through war? Do you suppose I wish to stay always a captain? I was a mere lieutenant when the war commenced—was that good? Even if it was endurable—isn't this better, a captain's place, captain's pay?"

"And you would kill—kill men—for promotion, for more wages a week?" His eyes bored me through and I shook myself to answer.

"It isn't that—it's the dead monotony of a garrison town, the doing nothing all day but drill-drill-drill—I can't endure it. Why there was not an intelligent man or a pretty woman in the whole village where I was stationed; I was bored to death. Anything was better."

"And you would kill men in order to escape boredom?"

"But it's the glory, the clangor, the splendor of the deed. Oh, my God! I'd rather die to the shout of trumpets than live to the snort of snores."

"And you'd kill men for the glory of it?"

"You are saucy tonight, my Josephsohn, but you've done well so I'll forgive you. You know they don't feel—these peasants—they grieve as a beast grieves; howl today, laughter tomorrow. The widows will find other husbands, the mothers seek consolation in the beer-halls, the dead are soon dead."

"Oh, fools and slow of heart," he cried, "to believe all that the soul of man has testified! Place and education make no difference in human pain and human tears." It was a queer speech.

He passed out of the room with an exalted look on his lips; it became him well; for indeed he was a handsome beast with those eyes like mausers, tearing right through you, yet dark, pathetic; that aquiline face with its pointed chin, its clustering curls of chestnut. It was always a wonder to me that the fellow, a peasant born from generations of workers on the soil, should have that look of fineness, aristocracy; while I who have descended from ten generations of barons, am squat and swart, huge-handed, clumsy-footed. We were a real little caricature of beauty-and-the-beast, Josephsohn and I. There was even an element of womanliness in him, though he could be stern and stiff enough. It was the womanliness one sees in many big men, Raphael, Goethe, the face of the young Milton and of—Another.

A few days later on I was obliged to speak roughly to the man. We were riding through the little park outside this

same Belgian town, he quietly behind me; when I turned on him.

"Josephsohn," I said sternly, "I have been hearing very unpleasant stories about you. Your sub-lieutenant has complained twice, has even brought the matter to the General, who's ordered a rebuke."

"Yes, my Captain."

"You have been promulgating those ridiculous principles of yours concerning peace. Now it's all right if you desire to be a crank in private—we'll say nothing; but you can't be a crank in public. Do you understand?"

"I understand," his face was meekly defiant. He had the stubbornness of a saint and there's nothing so stubborn.

"And you will obey?"

He answered with another question: "What do you think about it—is it best to obey me or God?" He looked me quietly in the eye.

"You are a fool," quoth I wrathfully, for I had begun to feel an intense, personal affection for the man, though I still disliked that—something.

He did not answer, his eyes were elsewhere.

We had come to the ragged edge of the park, where it shelved off into the market-gardens of the Belgians, gardens all gone rank with weeds. A little clump of wine-red beeches raised their bullet-

haggled forms just this side of the border and under them was a green sward and a couple of iron benches, for some reason the whole stays vividly impressed on my brain. It was focused. Beneath the trees a girl was wrestling with seven lads, German soldiers. She was a pretty girl in a flaxen-haired, doll-baby sort of way; but her cheeks were painted, her dress grossly immodest, her colors flaring. Everything about her, even the scarlet sunshade she whacked over the solid polls of the men, proclaimed her; she was common, cheap. Why she resisted I could not tell until her shrill voice answered my question. "No—no—no"; she squealed, "you are enemies of my country. No—no—no—!" The men gripped and grabbed her with rough, coarse giggles.

Without waiting for my permission, my orderly was off his mount in a minute. He snatched the head-gearing from his horse and ran towards the woman and her brutes and wooers. Once there he whipped them, thrashed them, whirled that cutting bunch of leather in their faces; the louts withdrew a moment.

"How about peace principles?" roared I, shaking with mirth.

He did not answer; but one of the men slapped a pistol from his pocket and pointed it straight at Josephsohn.

(Continued on next page.)

This story will be concluded in next week's issue, and the same number will contain articles by Henry Ford and Ex-President Roosevelt presenting the two sides of the "Preparedness" question.

A PRAYER FOR PEACE.

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man-shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by the holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance and aggression. Strengthen our sense of justice and our regard for the equal worth of our other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light, rejoicing on a holy brotherhood of peoples.

WALTER RAUSCHENBUSCH.

"Hand over the wrench or I'll shoot," he stormed.

Josephson struck the weapon from his fist with one swish of the reins. The fellow howled as the leather bit home and then, turning, fled. My orderly, a great, stormy figure, drove them out of the garden.

"What's your name?" I asked of the young woman.

"Maddelena, Monsieur," she answered.

I did not like it; in fact, I squirmed. The coincidence was too strange. But as Josephson returned, her face lighted, the blood flushed through the paint; she flung herself at the feet of the orderly, kissing his rough shoes over and over again with passionate scarlet lips, twisting her loosened hair into a brush and wiping the dust off from them as she wept and kissed.

"Here, Josephson," I tittered, "you're a saint and she's a sinner. You'd better leave her alone."

"She'll go and sin no more," he responded gravely.

"Here, Maddelena," I barked, "that fellow's a German, an enemy of your country—leave off smacking his boots."

"He is not a German," she lifted her eyes and they flashed into mine, "he has no country. He's everybody's brother."

Women are a puzzle.

We came to our first engagement at St. Mihiel and met trouble. Five hundred men refused to fire at the enemy. They entered the trenches, accepted their positions, obeyed their officers with machine-like docility until the order came; then they lowered their guns and stood, patient, rather gentle, but determined. They were ordered out of the trenches at nightfall; the battle had not swung visibly our way. The General called a council of his officers.

Into this council crept a man named Jude, a sergeant, the creature who had at first informed on my orderly. He had been raised a notch for that office; but we all disliked him, for there are spies honorable and spies dishonorable, the glory of the one equaling the shame of the other. He was ready to tell it all.

"Josephson has preached peace everywhere," he smirked. "He has told the men that the only way to stop this war is for all soldiers to lay down their arms, says openly that there are proselyters going in and out of the French and English armies, calling for peace, bidding the men to refuse to fire. He has preached it at the mess, he has preached it on the march, he has talked it in private, he has proclaimed it in public. Even one or two of the officers have visited him at night to hear him talk. He's some talker, Josephson."

We ordered the man before us. He came calmly, serenely; but he made no answer to our questions. I tried it, then the Major, then the General; he was bounded from tent to tent, from officer to officer—still he answered nothing. So we sent for the chaplain of the regiment, Josephson was awfully religious. The chaplain berated him—he answered never a word.

A cry arose among the young officers, the recent graduates of the military academies, "Shoot him!"

(Concluded next week. See announcement on previous page.)

Ship's Officer: "O, there goes eight bells; excuse me, it's my watch below."

Old Lady: "Gracious! Fancy your watch striking as loud as that!"—Sailors' Magazine.

The Meditations of a Pastor

By GEORGE A. CAMPBELL.

I HAVE re-read with some care the Convention Sermon of Perry J. Rice, delivered at Los Angeles. It is an honor to be asked to preach the outstanding sermon at one of our national gatherings. If thirty years mark a generation, only thirty ministers could be honored as convention speakers in a generation. I forget how many preachers we have, but some thousands would never have the opportunity.

Now when an invitation comes to a minister to give the annual sermon message he must be overwhelmed by the sense of responsibility, and be humbled by the sense of the task imposed upon him. In some degree he must realize that he is to speak for the whole brother-

hood? his words will be shouts of triumph. Words are holy symbols of the inner soul.

Mr. Rice's sermon reveals the fact that he moves forward in a straight line. There has been no break in his life or his thought. Even the form of his word has not materially changed in twenty years. He thinks in brief sentences, not in pictures. His style is that of the essay, not of the orator. In writing his sermons he chooses sentences that will do his subject justice rather than make it easier for the uninterested to be wooed to give attention. Mr. Rice was not speaking at Los Angeles to the uninterested; but I am not sure he was speaking to those who listen with ease. Most preachers are restless auditors. I find myself when listening to most preachers wondering why they preach so long.

Mr. Rice in the form of his sermon is typical of our age. Sermons are more direct, and less ornate, than they used to be. And for good or ill they are less emotional. I doubt not that Mr. Rice has worn the same color and same general style of clothes for a quarter of a century. He is a conservative—progressive. He moves consistently forward.

There is one short poem quoted in the Convention Sermon; but I would think that Mr. Rice never formed the habit of reading much poetry. He is too direct, too business-like, too immediate a descendant from our propositional fathers for much poetry.

As to the message, it is one of faith. It is a plea for true, discerning intimate, vital disciplinship. Are there great wrongs in the world? Is there slackness of faith? Is there despair in many hearts? Is there separation of church and labor? Is there separation between Christ and his professed followers? Is a crude militarism dominating civilization? Is there dogmatism instead of vital communion? Of these or other evils the cure is to be found in a more intelligent disciplinship of our Lord. He must become supreme.

This is an old, old plea that has sounded down through the ages. John voiced it. Polycarp was burned because he professed it, as were Huss and many others. Luther based his reformation upon it. Wesley and Campbell heralded it forth. Mr. Rice is thus in the true apostolic succession.

He gives his message in a very well-balanced way. This preacher of the Convention Sermon could scarcely be a leader of a party. His mind is too judicial, too inclusive. Mark some of his complementary statements. Disciplinship must be intellectual; but also spiritual. We must go back to Christ, back beyond all intervening disciples, but we must also go forward with him. Christianity in its essence is the same; but at the same time it is ever unfolding, ever progressive. We must go back to the Gospels; but Christianity is not a creed, not formal; it is a spirit. It is both gentle and heroic.

Here is the essence of the sermon: "To see things as Jesus saw them, to feel about them as he felt." To bring Christians up to this standard is a mammoth task.

There are marks of scars in certain sentences. The author was conscious of battles when he wrote, "Christianity is not a creed, but spirit." This sen-

(Continued on page 11.)



Rev. George A. Campbell, Hannibal, Mo.

hood. It is to be his to interpret the divine Word as he is working in individual hearts and in the communal life of today. His subject and field of choice is very wide. He will choose that word which he considers most important. His very choice therefore becomes interesting and revealing.

The human mind develops. It is constantly, if alive at all, gathering, sifting, refusing, accepting, forming conclusions. There are often great surprises. The individual mind often seems to break with itself. R. J. Campbell's conclusions of today as he goes to the established church seem radically different from those he reached when he was the leader of the New Theology movement in England. One never knows whether the friend of other years is going to be the same man intellectually or spiritually when one meets him after intervening years. Some go forward in a straight line of progress, some turn at certain angles, others right about face. Nor do enthusiasms always remain the same or continue in the same degree.

Consequently it is romantically interesting to read a word on the meaning of life from a friend who has been somewhat obscured from you by separating miles and years. You open the page and you say: I am about to learn how the universe has dealt with my friend, how he has dealt with the universe; I will see his soul in his words; if he has become a cynic I will discover it; if he has had his enthusiasm burned out, his words will disclose the fact. Have there been battles? the scars will be impressed in his sentence; is he still exultingly be-

The Sunday School

UZZIAH'S PRIDE AND PUNISHMENT.

Lesson for December 5.

Golden Text: A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor. Proverbs 29:23.

Lesson II Chronicles 26; verses 8-10, 15-21 printed. Memorize verse 16.

(8) And the Ammonites gave tribute to Uzziah: and his name spread abroad even to the entrance of Egypt; for he waxed exceeding strong. (9) Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. (10) And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain; and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

(15) And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the battlements wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvelously helped, till he was strong.

(16) But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense. (17) and Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men. (18) and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God. (19) Then Uzziah was wroth; and he had a censor in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah beside the altar of incense. (20) And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him. (21) And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah; and Jotham his son was over the king's house, judging the people of the land.

VERSE BY VERSE.

8. **The Ammonites.** If this is the correct reading the Ammonites lived East of the Jordan and North of the river. Arnon.—Gave tribute to Uzziah. It is the action of an inferior acknowledging the superiority of another.—Uzziah. Uzziah is called Azariah in the Kings.—His name spread abroad. That is, his fame or better still his power.—Entrance of Egypt. This marks the breadth of the land, and describes the breadth of Uzziah's influence.—Waxed exceeding strong. his success met with more good fortune. "There is nothing succeeds like success." Nothing so dangerous, either!

9. **Built towers in Jerusalem.** These were for defense.—The corner gate. The north-west corner of the wall.—The valley gate. On the west of the city at or near the Jaffa gate.

10. **Built towers in wilderness.** These were for the protection of his flocks in the pasture land of Judah.—Cisterns. The Hebrew word may mean wells. It was a place where the flocks secured water.—Lowlands. The stretch of low hills between the Maritime Plain and the central range.—The plain. Or, tableland. RVm. East of the Dead Sea and the Jordan valley.—Fruitful fields. Or, Carmel, RVm.—He loved husbandry. He enjoyed farming, the care of the fields and flocks.

15 Read verses 11-14. **Engines.** Machines for throwing arrows and stones. It resembled the Roman catapult and ballista.—**Skilful men.** Good workmen. **Battlements.** Literally, corners.

16. **His heart was lifted up.** His heart was filled with pride. So that he did corruptly. Or, to his destruction.—He trespassed against Jehovah. He did not have the proper regard for holy things. He went into the temple to burn incense upon the altar of incense. It was not lawful for any one not a priest to go into the Holy of Holies. See Numbers 18:7.

17. **Azariah, the priest.** That is the high priest. **Valiant men.** Powerful men, men of courage. These may have been the regular priests of the temple.

18. **Withstood.** Opposed the king in his wrong doing.—It pertaineth not unto thee. This is none of your business, and therefore

is not proper for you.—The right belongs to the priests of Aaron, see Ex. 30:7, 8.—Neither shall it be for thine honor. Rather it shall be for thy dishonor, for it is a trespass.

19. **Uzziah was wroth.** His wroth was perfectly natural; for few men have grace enough to keep their temper under reproof.—**Leprosy brake forth.** This is not without its spiritual significance, for often men's rebellion at merited reproof has blighted their future lives. Fits of anger have severed connections never again repaired.

20. **They thrust him out quickly.** He was now unclean according to the law, so they urged him out quickly. They were horror-stricken at such happenings. Jehovah had smitten him. This is adapted from 2 Kings 15:5-7, which is here taken up. Anything out of the ordinary was an act of Jehovah in the early day.

21. **Dwelt in a separate house.** The king as a leper kept to himself and retired from royal functions. He may have been deposed from the throne.—Jotham, his son, was over the king's house. It seems probable that Jotham exercised a regency during the last eleven years of his father's life. He reigned as king after his father's death about four or five years. The historians represent him in a favorable light.

The Prosperous King

The Lesson in Today's Life.

By ASA McDANIEL.

Under the youthful hand of the young king Judah had reached a state of prosperity not attained since the palmy days of Solomon. Success crowned success until his fame spread far and near. He became popular and strong with his people, and used his power for their good and the glory of his nation. His devotion to Jehovah, and the honor of the prophets gave him power with the deeply religious people of Judah.

The danger point was reached when he became possessed with ideas of his own importance. Success proved too much for him. He fell beneath its force. In an evil hour he forgot that though he was king he owed allegiance to a greater king.

It has ever been thus; men become intoxicated with success until their higher selves are dead to the appreciation of the higher values of life. God is neglected and man is disregarded, in their mad rush for the goal of their ambitions. At this point they become unsocial and disregard the fact that they are offering their lives as sacrifices to a law of selfishness that Jehovah never commanded, and the leprosy of society's disapproval is upon them. They live in a house by themselves the rest of their days.

We shall appreciate the lesson more if we note some of the things Uzziah had to disregard before he could resolve to enter upon his sinful course. He had to disregard the direct commandment of Jehovah. He had to ignore the long and wonderful history of his people. He had to reject the teaching of his childhood. He had to discredit the source of his own successful career. He had to defy and disobey one of the clearest precepts of the Mosaic law. All of this the young king spurned when his heart became filled with pride. His eyes were closed to the real issues of life, and the fall was inevitable.

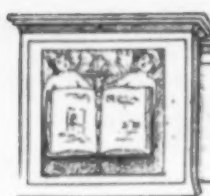
The lesson for us is plain, namely that we should cherish and obey the values that Uzziah disregarded, and make our lives sublime. Professor Huxley tells us that "in the soil of England there lie buried tropical seeds in bewildering variety. They have been brought by birds,

by winds, by many agencies. Some have fallen into your garden, and some into mine. There they lie deeply buried, these tropical potencies, waiting for what? For a tropical atmosphere. If for twelve months we could have in this country tropical heat we should be amazed by the coming out of strange seeds, and our little gardens would bloom with tropical luxuriance." Powers which we have never conceived, lie buried in your life and mine waiting for their proper atmosphere. Our lives are too cold, and so the seeds are sleeping through the long winter. But if the heart of heaven could come in benediction upon us these powers would come from their graves with all their tropical beauty, and we should be amazed to see how rich we are in Christ Jesus our Lord, who has lived the life of unselfishness he expects, and will help us, to live.

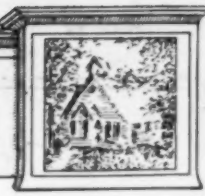
William George Jordan says that the great test of individual character is not struggle, but achievement; not failure but success; not adversity but prosperity. When nature wants to put a man through the third degree, she places near him his laurel wreaths of victory: she megaphones to him the world's plaudits of success, she clinks his money-bags in his ears, and she tells him confidentially of the world-changing power of his influence. Then she sends him for his test through the dark valley of prosperity.

It is called the dark valley of prosperity because it so often dims the vision of the finer realities of life. In the early stages, in the dimness, they can not see their friends as they pass. They fail to extend the hand to some one no longer necessary to them. They acquire a form of memory impairment which prevents them remembering past favors and debts of gratitude due to those who stood by them in their hours of need. Their life story recalls Cowper's lines:

"Beware of too sublime a sense
Of your own worth and consequence.
The man who deems himself so great,
And his importance of such weight,
That all around, in all that's done,
Must move and act for him alone,
Will learn, in school of tribulation,
The folly of his expectation."



THE CHRISTIAN CENTURY



EDITORIAL

CLASSIFYING THE DISCIPLES

SHOULD the Disciples of Christ be classified as a conservative or a liberal people? Of course, they have to be classified! How could the world get along without the party titles with which the many types of thought are distinguished? And whether we Disciples wish it or not others are bound to classify us, though we may be unwilling to do so ourselves.

Here is a reference to the Disciples in a religious newspaper which groups them with a number of the smaller sects known for certain doctrinal hobbies and for a very provincial interpretation of the Bible. Any Disciple who knows the history of his people and the A, B, C of their ideals must resent any such classification.

A letter lies before us in which the writer makes this statement: "Of course we all know that the Disciples are a very conservative people." That probably is the general opinion outside our own brotherhood. It is probably based upon a single bit of data more than upon all other considerations combined. When the religious world thinks of the Disciples it thinks of baptism by immersion. It doesn't think of Christian unity nor of Christian liberty, nor of a free scholarly interpretation of the Bible, nor of a distinctive enthronement of Christ.

All these things which bulk large in our own thought of ourselves seem to be eclipsed in others' thought of us by the single fact that we practice immersion and insist upon rebaptizing other Christians before they may have fellowship in our churches.

It is not difficult to understand how this outside conception has come to prevail. It is, no doubt, mainly due to two things: First, the feeling of inconsistency between such a practice of rebaptism and our talk about Christian unity, and second, the fact that Alexander Campbell was so conspicuous a champion of the immersionist position.

The general Christian world can hardly imagine that behind this rebaptism practice there exists a genuinely liberal and modern feeling for religion. But the fact is that if one can forget this sectarian and provincial practice one will find the Disciples in the very vanguard of progress.

Their ministers are more nearly free-lances than the ministers of any other religious body in America. They are deeply imbued with the social spirit of the age, and are less disturbed, taken as a whole, by the developments of scientific inquiry both in nature and in the Bible than any other evangelical group of religious leaders, allowing for only one or two exceptions.

It is purely a historical accident that a reactionary movement has organized itself among the Disciples. The reaction does not spring either out of our principles or traditions. It springs out of the commercialization of an influential newspaper and publishing plant which found that its material interest could best be advanced by a policy of exploitation and that a policy of exploitation was possible—not among Disciples alone, but in any social group—on a basis of conservative reaction and not on a platform of progress.

But in their instinctive attitudes the Disciples are not a conservative people, in the sense in which that term is usually applied.

They are in their own consciousness and by their main traditions a free people, with a passion for progress and

a desire to have fellowship with all free and progressive souls.

THE LOST LEADER

WITHOUT taking sides in the pacifist-preparedness controversy we cannot refrain from registering the sense of loss felt by many men of moral insight that President Wilson has so completely surrendered to political exigency and gone over to the camp of the militarists.

It is true his militarism is not as militant as that of some others, but it does not on that account escape whatever condemnation the logic of militarism invites.

Mr. Wilson would have been an ideal leader of the peace movement. And that movement needs, sadly needs, a commanding voice to speak for it at the center of political power. The President made the nation feel by his earlier utterances that he had come to his place of political leadership in the providence of God to be the mouthpiece of this new ideal in national life—a Christian ideal that had never been seriously acted upon in the history of the world. His utterances about being "too proud to fight," and deploring the possibility of our citizenry being fired with the war spirit and organized into a general training camp, together with his patient handling of our foreign relations, guiding the nation through the most precarious and trying situations by admirable diplomatic skill, made it logical that his candidacy for re-election should be based upon the principles of peace, not upon the policy of preparedness for war.

We believe there are multitudes of citizens whose minds are unconvinced on the issues now raised, whose chief desire it is that both sides should have interpreters of the utmost competency, and who feel that Mr. Wilson could have given to the pacifist cause such an interpretation as no other leader now in the field can give.

Writers like Norman Angell and lecturers like David Starr Jordan have their important place, but they labor under the disadvantage of speaking from the margin and not from the center. Their utterances touch the few, but carry no such weight as would the words of the nation's leader.

Mr. Bryan, it is true, speaks a courageous and in many ways a convincing and illuminating word. He is the popular leader of the pacifist ideal in the nation today, and probably will continue to be such during the campaign.

But Mr. Bryan's message has its limitations. There are many who regard him with impatience. He does not impress the more sophisticated portion of our citizenship with having thought through and all around such an issue as this of which he is so successful an evangelist. Mr. Bryan's opinions have usually proved to be right—we grant that—but oftentimes the reasons he gives in support of them suggest that his mind is parochial and more or less naive.

A cause like that of pacifism needs a thoroughly sophisticated interpreter, a man who could match the clever mind of, say, Elihu Root.

Mr. Wilson has such a mind. He could have fought a great fight on a pacifist platform. His interpretation would have immeasurably forwarded the moral thinking of the nation.



The interested bystander whose mind is not yet made up, but who is now weighing the pros and cons of peace and war cannot suppress a regret that the President has surrendered his leadership.

OLITICIANS AND HIGHER CRITICS

IT IS a decidedly entertaining spectacle afforded by Mr. Bryan and President Wilson who are engaged in hurling the Old Testament prophets at each other. Mr. Bryan chooses Isaiah and Mr. Wilson answers with Ezekiel. Whereupon Mr. Bryan flees to cover under the New Testament, declaring that we are not now living under the dispensation of the prophets but under the dispensation of Christ.

The war-and-peace issue which our nation is facing promises to tear the Bible to tatters. Text is being arranged against text, and inspired writer against inspired writer. The untutored onlooker cannot help wondering what kind of a book this Bible is, anyhow, that its teachings can be made to support both sides of a moral question like the one everybody is now thinking about. It is probable the Bible will figure more prominently in the campaign next year than in any political campaign since the election of Lincoln. At that time the Scriptures were arrayed on both sides of the slavery question, just as they are now being arrayed on both sides of the preparedness question.

Fortunately, we of today are able to take the matter more calmly than did the religious leaders of 1860.

The higher critics—better called historical critics—have given us a principle of discrimination *within* the Bible by which we may be saved from the confusion of mind and heart to which the Bible's apparent ambiguity subjects us. It is now held that it is not necessary to "reconcile" one Biblical writer with another as to the content of their respective teachings. It is generally recognized among informed students that any such superficial "reconciliation" is impossible. Each Bible writer was as individual as men are today.

The four questions which Alexander Campbell, pioneer higher critic of American Christianity, insisted must be answered before an interpretation of a given portion of Scripture could hope to be satisfactory, are commended to Messrs. Wilson and Bryan in their Biblical discussion. The questions are these: In this passage of Scripture who is speaking? When is he speaking? To whom is he speaking? And under what circumstances?

These questions outline the method of historical criticism, and we would urge all statesmen and politicians to take a few elementary lessons from these much maligned higher critics before appealing to the Bible for the support of either side of the preparedness argument.

FAITH AT FORTY

WITH all the emphasis laid upon the religious training of childhood and with the church turning its efforts more and more toward the Sunday-school, there is a very real danger that our religious leaders will lose sight of their duty to adult life.

The assumption is quite general that the habit-forming period of adolescence is the most critical in the span of a life-time, but it is doubtful if it is any more critical than the stage of experience marked by the fortieth milestone.

At forty one has reached the middle of life. One begins for the first time to grasp the fact that there is a limit to

one's possibilities. Youth dreams and projects high enterprises, never doubting that they can be and will be realized.

Moreover, youth tends to make an exception of itself. It learns little from the mistakes of others. It is not daunted by the failures it sees along the way. Somehow it feels that it is bound to succeed, no matter how others have failed—and to succeed extraordinarily.

But at forty this exuberant assurance has suffered many inhibitions. A man of forty is at the point of settling down to the notion that he is not such an exception, after all, that he is just one of the ordinary run of men, not a major general but a private soldier in the ranks.

This conclusion is, on the whole, a normal and healthful one for a man to reach. But there is a peril in it. It is the peril of disillusionment, leading to cynicism. Gladly and humbly to accept one's place in God's providential order, whatever place God through the development of events has assigned to one, is a normal and Christian achievement. It blesses the soul.

But bitterly and stubbornly to kick against the goad of humble circumstance is to bring down bane and tragedy upon the soul.

Yet there are, alas, so many who enter their forties with bitterness in their hearts. Where the earlier dreams reigned there is now disenchantment. Where there was once faith and simple love there is now cynicism.

Such a soul, compelled outwardly to effect an adjustment to stern reality, strives to make a home for its inner self on the level of unsympathetic and smart transcendentalism. Faith is gone, romance is gone, the love of simple ingenuousness is gone. Other men's motives are interpreted in terms of self-interest. The possibility of unselfish love is scorned.

Can there be a worse tragedy than this?

Religious leaders who have learned to keep their own souls simple have no more serious task than that of guiding the men and women of their flocks who have passed forty straight into the quietness and trustfulness, the simplicity and idealism which this adult "adolescent" period imperils.

CHURCH AND ITS CRITICS

(Continued from page 3.)

commentary on the superficial character of Christendom's Christianity.

Let us not mince words. And above all let us not mince our ideas. Every wrong in the world is the Church's failure. Every unsaved soul, every unsaved state, every unsaved factory system, every unsaved political regime—every evil custom that stunts childhood, that oppresses womanhood, that gives unearned privileges to a portion of mankind and denies earned privileges to another portion, that robs any man or woman of the chance to have food and air and light and leisure and fellowship and culture and vision—every evil thing in the world registers the failure of the Church of Christ to do what its Lord set it in the world to do.

Why, then, resent it when the critics criticize?

Why not rather bow the head in acknowledgment of the Church's Christian guilt?

Not until the Church is willing to acknowledge its guilty share in every individual and social wrong will it be able to find the sources of power and grace whereby to cure and redeem the world and usher in God's kingdom.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Memorial of Henry Ward Beecher.

The friends of Henry Ward Beecher are raising a fund of fifty thousand dollars to endow a Beecher chair in Talladega College in Alabama under Methodist auspices. Mr. Beecher was not an abolitionist but he was a foe of slavery. His attitude on the negro question is now remembered by many as being eminently sane and moderate.

Methodists Dedicate Orphanage Building.

Twenty-one years ago the Methodist deaconesses started an orphanage at Lake Bluff, Ill., north of Chicago. The orphanage now has seven buildings and has under its care 150 children. Bishop McDowell assisted in the dedication of the seventh building recently. There is talk of a movement to provide \$100,000 in endowment.

Shakers About to Disappear.

The United Brethren people are taking care of the last remnants of the Shaker denomination. Some of the surviving members are being cared for at Otterbein Home. There are now thirteen of the sect left. Eldress Mary is the official head of the movement. This denomination was named on account of its quietistic experiences and at one time was much maligned, though often without due regard for fact.

Methodists Face Problem of Comity.

The Methodists north and south have a problem of comity in connection with the proposal to erect a fine new church building at Atlanta, Ga. The new building would house three congregations which are now in inadequate buildings. This has been objected to by southern Methodists as an invasion of their proper territory. Some northern Methodists refuse to conceive of themselves as a sectional church and demand the right to work anywhere in the United States. In a few days the General Committee on Home Missions and Church Extension will take cognizance of the case again. It seems at this time impossible to prophesy the outcome.

Baptists Would Help Old Ministers.

Dr. Tomlinson, the executive secretary of the Ministers' and Missionaries' Benefit Board of the northern Baptist denomination is now busy at the task of securing \$125,000 in order to claim a fifty thousand dollar gift from an unnamed donor. In case this effort succeeds, there will be a total of \$650,000 in the fund. In view of the \$10,000,000 proposed for the Presbyterians and the \$12,000,000 for the Methodists, the Baptists are insisting that the money they have raised to date shall be considered only a beginning.

A Methodist Mayor for London.

The non-conformist element in England is nearly one-half of the religious population of the country. The men of this persuasion are in official relationships in England in many ways. The new mayor of London is Sir Charles Wakefield and he is one of the most prominent Wesleyans of England. He

is said to be the first Wesleyan mayor for London since the incumbency of Sir William MacArthur in 1881.

University Preachers at Harvard.

The university preachers at Harvard University continue to be chosen from the various denominations. Among the Baptists announced for service there this academic year are Prof. Harry Emerson Fosdick, and Rev. C. W. Gilkey, pastor of Hyde Park Baptist church of Chicago.

The Interpretation of the Apocalypse.

Religious journals are not always serious, and the Baptists are indulging in a facetious reference to the interpretation of the apocalypse being propagated by certain religious people. It is found that the distance from Saginaw to Chicago is the same as the phone number of the Morgan Park pastor and this is the same as the number of the beast in the book of Revelation. This is humorously represented as of deep and mysterious import.

Largest Y. M. C. A. in World Opened.

The largest Y. M. C. A. in the world was dedicated Oct. 31 in Brooklyn. This is the new Central branch, which will be known as the Clarence E. Smith Memorial, in memory of the son of Mrs. William Van Rensselaer Smith. Mrs. Smith, who has been the principal donor, has given \$500,000 of the \$1,600,000 which the plant cost. John R. Mott and Lyman Abbott delivered the dedicatory addresses.

The Y. M. C. A. Wins 5,124 New Members.

On October 11 the Young Men's Christian Association of Chicago started out to increase its total membership to 20,000 and to bring in 5,000 new members. It fixed the goal for accomplishment of this for one week. The time was extended to two weeks. In that time goals were surpassed. The number of new members secured was 5,424 and the total reached 20,702. This puts Chicago ahead of New York in membership, and places it in the front rank of Associations in the entire world. The campaign, of course, did more than simply gather new members. It advertised the work as nothing else could have done. Almost every available man was personally spoken to. Good-natured rivalry spurred to the most self-sacrificing endeavor. The team work brought a spirit of unity. Five years ago a money campaign was carried on and \$350,000 was secured within about ten days' canvass. It was the culmination of the campaign for \$1,000,000, the \$750,000 having been secured previously by quiet work extending over a longer period of time. The whirlwind campaign for the \$350,000 waked up the whole city. These two successful, spectacular achievements are giving wonderful efficiency to the organization.

New Leader in Christian Endeavor.

Dr. Ira Landrith was a favorite at the recent World Christian Endeavor convention. Now comes the announcement that he is to assume official rela-

tionship to the movement as extension secretary of the United Society and the editor afIELD of the Christian Endeavor World. He will go everywhere but will specialize in his own southland. Dr. Landrith was once a Cumberland Presbyterian and was prominent in the movement which united his denomination with the older Presbyterian body. He is also favorably known as an educator and as a familiar figure in the councils of the Religious Education Association.

Russian Methodists Publish Paper.

The Russians of New York are largely under the influence of a revolutionary press. On the east side is a Methodist known as Pastor Hecker who is a doctor of philosophy and a leader of more constructive thought among his people. Realizing the need of a better interpretation of America for his people, he has started a newspaper called *Prosveshcheniye*. This name means in the Russian tongue, "Enlightenment." It is a monthly paper and will be largely subsidized by Methodists over the country.

Baptists Make Progress in Spain.

There is only one Baptist congregation in the interior of Spain and that is in the city of Madrid. There have been forty-three converts baptized in four months' time in that city. The work in that city is being supported by Swedish Baptists of Chicago and their friends.

Dr. Clark Tells of Illness.

Dr. Francis E. Clark, president of the World C. E. Society, is recovering nicely from a severe attack of typhoid fever. In a recent article in a Congregational paper he tells how it feels to have typhoid and speaks of the compensations of illness in a feeling and Christian way.

Book on Methodist Reunion.

Bishop Neely has recently written a book on "American Methodism—its Divisions and Unifications." The book treats of more than twenty Methodist denominations, showing how they sprang from the parent body. The book also treats of the work of bringing these bodies back into fellowship with each other.

Laymen's Missionary Movement Reaches Boston.

The Laymen's Missionary Movement will take possession of Boston, Nov. 14-17. There will be a notable list of speakers. Among these will be J. Campbell White; Bishop Kinsolving of South America; Rev. James P. McNaughton who comes from a Turkish prison; and a number of other eminent missionary speakers.

Catholic Prelate Forbids Church Gambling.

Few practices in the Roman Catholic churches in this country have more outraged the conscience of non-Catholics than the use of gambling devices at church fairs, often clearly in opposition to state laws. Bishop O'Connor of Newark, New Jersey, has forbidden the sale of chances in his diocese.

MEDITATIONS OF A PASTOR.

(Continued from page 6.)

tence grew out of the feeling that some were emphasizing too much creed side; and so he wrote a battle sentence. Apart from all controversy, the fact is that Christianity is both a creed and spirit. Mr. Rice writes elsewhere in the sermon: "Christian discipleship is first of all an intellectual attitude." Here is another battle sentence that reveals a scar—(I do not object to the scar; life is enriched and ennobled by its scars)—"Better a thousand times that we should hold our convictions a little less confidently than that we should lash our brothers to the rack and turn the screws, or to the stake and light the fagots. Better far that we should have no crusaders than that we should leave behind them a trail of blood and war or broken spirits."

No crusaders! What would life be without crusades? That strong, militant sentence is the emphasis of suffering. Once, Mr. Rice would not have known its truth nor thought of writing it. Many preachers will not be able to weigh its meaning. The sentence itself is a crusading sentence. Life, perchance, in its deepest values is to be found in the wreckage of the crusades. Mr. Rice would not want less conviction. His whole sermon is a plea for stronger conviction, but he wants conviction to be rooted in love. He wants Christian conviction.

Still, it is not in ease, not in freedom from the critic or the opposer that spirituality is gained. Perhaps we seek too much the untroubled path. God seems to be able to reach us best when others misunderstand.

Mr. Rice has moved forward in a straight line. He has not given up the cause. He has not turned his back upon his soul's early faith. He has not switched to another fellowship. He gives confidence in his intellectual and spiritual integrity. The sermon reveals his awareness of this time of stress and storm. The cure for the world's bleeding, in his mind, is the same as that for the sin of the little Ohio village in which he first preached. But while he has moved in one direction he has gone deeper in his fellowship with Christ. There is a greater spiritual hunger. Things, organizations, churches, do not have proportionately as large a place in his mind as once they did. He now wants God. A deep spiritual note characterizes the whole sermon.

Out of the midst of past years comes this word of a friend who used to talk with me about the things of God; and that word is a prayer, a vision, a cry for a closer communion with God. My soul is steeled. I take new heart. If another has seen God's face, has felt him, has talked with him "as a friend talks with a friend," why not I, why not every preacher in the fellowship of Christ?

President Faunce of Brown University

Expresses his estimate of

"THE MEANING OF BAPTISM"

by Charles Clayton Morrison

Dear Dr. Morrison

I have read with the greatest pleasure and profit your little book entitled, "The Meaning of Baptism." Your argument is in the main sound and adequate.

You probably know that many of the leading Baptist clergymen in America have moved out from the old legalistic point of view and will never return to it. Our recent union with the Free Baptists is one factor in this change in the point of view.

Your protest against re-baptism will find echo in many places. Some of our strongest Baptist churches while teaching the beauty and desirability of the original form of baptism, now receive members without re-baptism into associate membership. This, of course, is a sort of half-way house, in which we cannot rest. We are all moving onward, and it is interesting to see the steps which different leaders take. Your book will help many of varied views and positions.

Sincerely yours,

W. H. P. FAUNCE.

THE BIBLE.

"Let culture and science go on advancing, and the human mind expand as much as it may, it will never transcend the elevation and moral culture of Christianity as it glistens and shines forth in the gospels."—Goethe.

"It is the grandest group of writings in the world, and is the guide of all the arts and acts of the Christian world which have been noble, fortunate and happy."—Ruskin.

LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head,
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy, no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge you, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

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Many Sunday School classes wish to study the life of Jesus this year. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loae E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools both of the Disciples and other religious bodies, and in Y. M. C. A. classes. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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Disciples Table Talk

Charleston, Ill., Church to Celebrate Seventy-Fifth Anniversary.

Since its organization, in 1840, the Charleston, Ill., congregation has had three homes. Among its preachers have been such men as B. B. Tyler and O. A. Burgess. Among recent leaders are F. W. Burnham, W. F. Shaw and Geo. H. Brown. John McD. Horne is the present pastor. The anniversary preachers will be Newell Dwight Hillis of Brooklyn, N. Y.; Stephen E. Fisher of Champaign, Ill., and J. Boyd Jones, of Terre Haute. November 21-26 is the date set for the anniversary services. An unique feature will be a series of educational addresses by Prof. W. S. Athearn, of Drake University.

\$20,000 Educational Endowment for First Church, Norfolk, Va.

At a meeting of the men of First church, Norfolk, Va., Charles M. Watson, pastor, J. Frank East made the announcement in behalf of himself and his brother, W. B. East, of the gift of \$20,000 for missions and education. This gift has been placed in the hands of the trustees of the congregation and the interest it earns is to be used regularly for missions and education. On October 17, First church celebrated its first anniversary in the new building.

Twenty-thousand Dollar Bequest to Bethany College

President Cramblet has announced the receipt of a letter from the safe deposit and trust company, of Baltimore, Md., informing him that the late Mr. Jas. M. Beall, of that city, who died October 18, 1915, left the following provision in his will: "To Bethany College, at Bethany, Brooke County, West Virginia, twenty thousand dollars; the income to be used for the purposes of the college, and this fund to be known as the Wilson Beall Endowment, in memory of my father."

Men's Bible Classes Erect Tabernacle in a Day.

Thirty-nine men and boys were the building force on the new chapel-tabernacle erected by the two Men's Bible-classes of First church, Moline, Ill., two weeks ago. Every detail with the exception of the wiring and the plumbing was finished on the building by 6 o'clock Saturday night and the finishing touches were put on on Monday morning. A Moline contractor supervised the job while Rev. James A. Barnett acted as his assistant. The structure is 60x70 feet and will seat about eight hundred persons.

Vachel Lindsay Receives \$200 Poetry Prize.

"Poetry," the magazine of verse, published in Chicago, offers prizes each year for the best poems printed during the year in its pages. This year the Helen Haire Levinson prize of \$200 was awarded to Vachel Lindsay, of Springfield, Ill. The prize winning poem is entitled, "The Chinese Nightingale."

Clifford G. Roe Appointed to Influential Post in Chicago City Hall.

Clifford G. Roe, president of the American Bureau of Moral Education, implacable foe of the white slave traffic and crusader against vice in all its forms, was appointed assistant corporation counsel last week by Corporation Counsel Samuel A. Ettelson, who recently stepped into this important position. Mr. Roe is a Disciple, being a member of the Hyde Park church. Mr. Roe has convicted more white slave than any other man in America. So prominent was his work that in 1911 John D. Rockefeller, Jr., engaged his services as attorney to aid in the organization of a similar work in New York. One year later Mr. Roe became counsel of the American Vigilance Association a national organization backed

by the leading men and women of this country. He resigned this position two years ago to take up again his private practice of law. Through his legal work and lectures Mr. Roe has become widely known in Chicago. He is a member of the University Club, City Club, Quadrangle Club and the Chicago Bar Association, and is the author of several successful books, namely, "The Prodigal Daughter," "The Great War on White Slavery," "The Prosecutor" and "The Girl Who Disappeared."

Carrie Jacobs-Bond, Composer, Visits Lincoln, Neb., Church.

There is probably no American songwriter more beloved by the people than Carrie Jacobs-Bond, of Chicago. Mrs. Bond has been secured by First church, Lincoln, Neb., to give a concert there Nov. 22. The Chicago composer came to Lincoln last January in a blizzard, but in spite of storms, snow-drifts and intense cold, an audience of over 900 greeted her.



Rev. C. M. Watson, of First church, Norfolk, Va., who is rejoicing in a gift of \$20,000 recently made to his work as an endowment for religious educational purposes.

Champ Clark Gives \$1,000 for Church.

Speaker Champ Clark of the National House of Representatives, subscribed \$1,000 for the rebuilding of the church at Bowling Green, Mo., which was burned down a few days ago. Mr. Clark has been an elder in this church for thirty years.

Pomona, Cal., Has New Cure for Drunkenness.

Sermon and Sunday-school lessons in weekly doses are to replace the Keeley cure plan in the effort of Judge Mason, of Pomona, Cal., and C. R. Hudson, pastor of the church there, to aid one Frank Moore, of that city, to lose his taste for intoxicants and lead a better life. Moore was sentenced by Judge Mason in the police court a few days ago to attend the Christian church Sunday-school each Sunday morning and the regular evening service each week for one year. He had his choice of this or a jail sentence. If he misses a Sunday service except through illness, he must go to jail.

A Word from Transylvania College.

The Secretary of Transylvania College asks the "Century" to announce to its readers that the title of this institution has been changed from Transylvania University to Transylvania College, this action being taken at the last meeting of the Board of Curators, June 9.

Kimberlin Heights Loses College Buildings by Fire.

W. H. Book, pastor of the Tabernacle church, Columbus, is in receipt of a telegram telling of a fire that destroyed most of the buildings of the college at Kimberlin Heights, Tenn. This school has been largely supported through contributions made by members of the Tabernacle church and some of the students for the ministry now attending it are from Columbus.

Oklahoma City Church Proves Itself Liberal.

The First church of Oklahoma City, Okla., aside from carrying a loan of \$80,000, provides a budget of \$10,000 besides supporting two Living Links in the foreign fields at a cost of \$1,200 annually and giving \$300 to city missions, but this church made a cash offering of \$125 for the state work together with forty-five life members for the coming year, a gain of twenty new life members. They will make it fifty which will mean an annual gift of \$375 to the state work. H. E. Van Horn, as a member of the State Board knew conditions and made a strong plea and his people responded gladly.

Unique School of Instruction at Boone, Ia.

J. E. Babcock, pastor of the church at Boone, Ia., is conducting a series of Sunday evening meetings which are rather unique in character. It is hardly an ordinary revival, but is more like a school of instruction. The meetings are conducted on schedule time. Commencing at 7:30, twenty minutes are devoted to an opening service. At 7:50 ten minutes are given to a rapid fire drill on points brought out at the previous night's meeting. At 8:00 p. m. sharp the pastor speaks for twenty-five minutes, after which ten minutes are given those present or the speaker an opportunity to ask or answer questions on the subject of the evening. The meetings close each night at 8:35 unless those present by unanimous vote desire meetings to continue a few minutes longer.

Missouri County Disciple Pastors Visit County's Churches for Every-Member Canvass.

A novel method of conducting the Every Member Canvass is reported from Sedalia, Mo. Six Disciple ministers of the county agreed to conduct a campaign of education on the Every Member Canvass and are visiting the churches within the next two weeks, giving two addresses each night. The subjects discussed are as follows: "Why Have the Every Member Canvass?" by G. M. Walker. "How to Make the Every Member Canvass," by J. F. Quisenberry. "The Value of the Every Member Canvass to the Local Church," by A. W. Kokendoffer. "The Christian Stewardship of Money," by F. C. Barrow. "The Budget Plan of Giving," by E. H. Williamson. J. S. Mills discussed still another phase of the canvass plan.

Douglass Adam Visits Butler College.

On October 21 at the College of Missions and on October 22, at the Butler College Chapel, Dr. Douglass Adam, of the Hartford School of Theology, made heart-searching addresses to the students of these two institutions. Dr. Adam has recently come to America from Scotland, and has been recently on a tour of colleges and universities. He bids fair to become a popular and effective university preacher with a profound influence on the college youth of America. Butler is fortunate in securing him early in his American residence.

E. S. Muckley to Serve National Benevolent Association.

E. S. Muckley of Portland, Oregon, has just been employed to look after the National Benevolent Association's interest in the Northwest. Mr. Muckley was for years pastor of First church, Portland. He has a wide acquaintance, a rich experience, charm of personality, and gift as a speaker. He will have charge of the work in Washington, Oregon, Idaho, and Montana. He will give especial attention to the Home at Walla Walla.

Appreciation of A. W. Kokendoffer.

John E. Pounds, of Hiram, O., writes that he has had a rich experience in working with A. W. Kokendoffer, pastor at First church, Sedalia, in the recent revival meetings, during which 68 persons were added to the membership. Mr. Pounds says of the Sedalia pastor: "The experience was an altogether delightful one. A. W. Kokendoffer has been with the church for seven years. He has grown into the life of the city. He is regarded as the promoter of every good enterprise and the personal friend of every household. Behind him is a splendid official board, made up of men whose names stand for character and service. The Bible-school is admirably organized and managed. One interesting feature is the presence of a large number from outlying districts, who are brought to the school in wagonettes and on a special street car. The adult classes are not only faithful in attendance but are fully awake to their opportunities for personal evangelism."

Dr. Ainslie Asks for Balance of Federal Council Apportionment.

The following important notice comes from Dr. Ainslie and is postmarked Hot Springs, Va., where he is regaining his strength after a hard fight with pneumonia. He writes that he hopes to be in his pulpit at Christian Temple, Baltimore, on the Sunday before Thanksgiving. In all parts of the country there will be gratitude that Dr. Ainslie's life has been spared and that he is so well forward on the way to health again. There will, no doubt, be a special personal sentiment accompanying the contributions which the following statement from Dr. Ainslie will call forth:

"As has been announced, the Executive Committee of the Federal Council of the Churches of Christ in America will meet in Columbus, Ohio, the second week in December. The Disciples of Christ are part of this organization and have been from its beginning. The organization is supported by definite sums, contributed by the thirty-two communions that are in it and by individuals. The Disciples are asked to give six hundred dollars a year. We have paid five hundred dollars of this through the council on Christian union. We desire to pay the remaining hundred, and to that end we are asking for contributions covering that amount by December 6. Please heed this call for it is of first importance. Address, Peter Ainslie, President Council on Christian Union, Seminary House, Baltimore, Md.

At First Church, Bloomington, Ill.

Edgar D. Jones, of First church, Bloomington, Ill., has just finished a series of evening addresses under the general topic of "Impressions of a Wayfarer in the Great West." These addresses, seven in number, were heard by audiences that taxed the seating capacity of First church edifice. The annual meeting of First church was held on Thursday evening, November 11. During the year the receipts of the entire church were \$12,652.97. One hundred and forty-two persons were received into the membership of the congregation, eighty-nine by confession of faith and fifty-three by letter, and statement. Mr. Jones is to conduct a three-weeks' special service with his church beginning November 28. Mr. Fred Butler, of Yonkers, New York, who was formerly with J. Wilbur Chapman, will direct the music. Mr. Jones will speak for three weeks from the Book of Mark, giving a consecutive exposition of the life of our Lord as recorded by that evangelist. The young people of the congregation, under the auspices of the Christian Endeavor Society, are to have a Sunrise Prayer Meeting on Thanksgiving morning when special attention will be given to the series of services soon to be conducted. This will be one of a series of such services to be held the week previous to the beginning of the evangelistic meeting, in preparation for same.

Charles W. Dean, who has been appointed superintendent of missions in the Rocky Mountain district, will spend a part or all of November in New Mexico.

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CALLS.

E. Richard Edwards, Kokomo to Logansport, Ind., Ninth St. Accepts.
G. W. Kemper, Hanover Ave., Richmond, Va., to Georgetown, Ky., First. No decision.
T. S. Tinsley, Midway, Ky., to Jackson, Tenn., First. Has begun work.
W. G. Kershner, Columbus Grove, O., to Muncie, Ind., First. Accepts.
E. H. Hoover, Lynnville to Chattanooga, Tenn., Central. Accepts.
R. L. Finch, Maryville, Mo., to Milwaukee, Second. Has begun work.
W. F. Reager, Carlisle, Ky., to Bellingham, Wash. Accepts.
S. E. Brewster, Colorado Springs, Colo., to Lakewood, Cleveland, O. Has begun work.
J. J. Hutchinson, Longmont, Colo., to Grand Junction, Colo. Accepts.
F. W. Long, Richmond, Va., Cawardin Ave., to Athens, Ga., First. No decision.
George Roberts, Des Moines, Ia., to Trenton, Mo. Accepts.
H. J. Brazelton, Earlinton to Russellville, Ky. Begins Dec. 1.
W. M. Norment, Piqua, O., to Louisville, Ky., Third.
O. H. Greenwell, Sandborn, Ind., to Casey, Ill. Has begun work.
J. M. Sears to Shelbyville, Ind.
Lee Tinsley, Veedersburg to Salem, Ind.
L. S. Cupp, Eugene, Ore., to Carthage, Mo. Will remain in Eugene.
J. O. Helsebeck, Dunnsville, to Richmond, Va., Third. No decision.
Howard Peter, Mammoth Spring to Jonesboro, Ark.
E. N. Tucker, Culver, Ind., to Waukegan, Ill., Chapel St.
F. A. Mitchell to Carmen, Okla.
R. E. Loutz to Larned, Kan.
C. G. McIlhatton to Marysville, Cal.
C. E. F. Smith, to Fairfax, Mo.
Floyd Shaul, Frankton, Ind., to Syracuse, N. Y. Geddes St. Accepts.
R. J. Bennett, to Sharon, Pa. Dec. 1.
E. L. Thompson, Timpson, to Nacogdoches, Tex. Accepts.
E. M. Douthit to Teague, Tex. Accepts.
J. A. Sinclair to Abilene, Kan. Accepts.
J. F. Williams, Adrian to Bangor, Mich.

RESIGNATIONS.

Chas. S. Early, Oskaloosa, Ia. Will enter evangelistic field.
Clariss Yeuell, Plainville, Ind. Would like work near Bethany, W. Va.
W. Paul Marsh, Seymour, Ind.
G. W. Titus, Renselaer, Ind. Will enter Anti-Saloon work.
A. B. Jett, Osceola, Mo.
R. L. McIlhatton, Fruitvale, Cal.
O. A. Adams, Opportunity, Wash. Jan. 1.

PRAYER MEETING ATTENDANCE DOUBLED

By "Training of Church Members."

A Letter.

"Disciples' Publication Society,
Chicago, Ill.

"Gentlemen: Please find enclosed check for \$3.13 for 'Training of Church Members.' These are altogether satisfactory and are filling a long known need for the mid-week service. I am more than pleased with them. Prayer-meeting attendance doubled in four weeks with them."—L. C. Moore, Waterloo, Iowa.

Send for Free Sample.

EVANGELISTIC MEETINGS.

Vandalia, Mo., J. P. Rowleson, pastor; Chas. H. Swift, evangelist; 13; closed.
Peoria, Ill., Howett St., F. L. Starbuck, pastor, preaching; Missa Elsie Roth, song leader; 22; closed.
New Richmond, Ind., Chase and Tuckerman, evangelists; 56; closed.
Detroit, Mich., Central, C. J. Tanner, pastor; J. J. Tisdall, evangelist.
Cairo, Ill., C. L. Organ and wife, evangelists.
La Fontaine, Ind., F. G. Myrick, evangelist.
Edinburg, Ind., W. G. Smith, pastor; W. H. Brook, evangelist.
Decatur, Ill., First, R. E. Henry, pastor, preaching.
Lincoln, Ill., H. E. Monser, pastor; Wheeler evangelistic company.
Elwood, Ind., Robert Sellers, pastor; Wilhite and Shaul, evangelists. Continuing.
Newton, Kan., Percy R. Atkins, pastor; the Hamiltons, evangelists.
Jefferson City, Mo., A. R. Liverett, pastor; C. R. Scoville and company, evangelists; union meeting.
Riverside, Cal., Fife brothers, evangelists. Began Nov. 18.
Sioux City, Ia., J. R. Perkins, pastor; J. J. Taylor, evangelist; greatest meeting in church's history; 71; closed.

Carterville, Ill., Reports New Organizations.

Harley Swift, pastor at Carterville, Ill., reports the organization during the year of a C. W. B. M. auxiliary, Senior and Junior Christian Endeavor organizations and a Cradle Roll. Among the good deeds of this church reported was the sending of four crates of eggs and a barrel of clothing to the St. Louis orphan's home. Mr. Swift made 1,096 calls during the past year, preaching 113 sermons. Nine persons were added to the church membership.

Baxter Waters Declines Carthage, Mo., Call.

Baxter Waters, of Lathrop, Mo., writes that he has declined the call recently received from Carthage, Mo., church. He states that the Lathrop work is urgent. A new church building is soon to be completed there. Mr. Waters is beginning his seventh year at Lathrop.

Kendallville, Ind., Pastor Enters Newspaper Field.

The Rev. W. D. Trumbull, who recently announced his resignation as pastor of the Christian church, has completed negotiations for the purchase of the Daily Express and Weekly Express at Defiance, Ohio. He will assume active management of these two publications, beginning this month. Defiance is a city of nine thousand people and is in the center of a rich agricultural district. In leaving the active ministry and entering newspaper work, Mr. Trumbull states that he does not feel that he is abandoning his Christian activities. He looks upon his change as entering a field that offers even greater opportunity. In speaking of the change he said: "I am not renouncing my religious convictions by leaving the ministry where I have spent many years of my life. I am just as firm in my belief of the gospel of Jesus Christ now as I ever was in the past. It is simply a case where conditions have arisen, so that by making a change I feel that I can do even greater good."

Through the columns of my papers I can talk to one thousand homes every night, to fourteen hundred other homes every week. We hope to increase the circulation of the papers and then I can talk to an even greater number of homes. I will have a wonderful opportunity to attend to business and to preach what I believe is right, at the same time."

BRIEF NEWS NOTES.

—T. W. Bellingham has just completed his seventh year at Benton Harbor, Mich., and he and his wife were recently feted by the congregation there.

Angola, Ind., congregation is planning a money-raising campaign to cover the remaining debt on the church building.

—C. J. Sharp will hold evangelistic meetings for Columbus, Ind., Tabernacle church, in January.

—M. E. Chatley, of Memorial church, Rock Island, is preaching a series of sermons on "The Devil."

—The Decatur, Mich., church celebrated a Home Coming on Nov. 12.

—The city officials of Osawatimie, Kan., voted to the Disciples' church there the use of the court room of the city hall for the Sunday-school classes, during November, while revival services are in progress.

—H. E. Sala, of Central church, Peoria, Ill., has closed a series of sermons on early reformers of the Disciples. A recent sermon by Mr. Sala discussed the topic, "Do the Liquor Interests Own Peoria?"

—M. L. Pontius, of Central church, Jacksonville, Ill., has moved into his \$6,000 parsonage, just completed.

—H. H. Peters, of Paris, Ill., who has been taking treatment in Chicago for nervous trouble, has returned to his pulpit work.

—J. R. Perkins is beginning his fourth year at Sioux City, Ia., the second longest pastorate of the church's history.

—First church, Richmond, Ind., L. E. Murray, pastor, burned its mortgage Nov. 14.

—Fifty-two groups of workers in fifty-two autos started out from First church, Los Angeles, Sunday, October 31, under the direction of R. F. Thrapp and canvassed every member of that church, increasing the current expense offerings thirty per cent.

—C. E. Underwood has just closed the temporary supply for Second church, Vincennes, Indiana. The church, Mr. Underwood writes, has passed through a recent crisis splendidly, and is now in condition for the new pastor. The church welcomes to its leadership Harry Martindale, a Butler graduate with the degrees Bachelor of Arts and Bachelor of Divinity.

—Jasper T. Moses, formerly missionary in Mexico, and later pastor at Canon City, Colo., is teaching Spanish in Centennial High, Pueblo, Colo., and in the Extension Department of the University of Colorado.

—On October 17, the church at Cambridge City, Ind., had a rally day and inaugurated a movement to enlarge and remodel their house of worship. C. W. Cauble was the speaker of the day and the pleader for funds. The minister, Charles E. Shultz, writes that Mr. Cauble did fine work.

—The Christian church at Watts, Cal., known as the Shorb Ave. church, had its building burned to the ground October 30.

—Texas Christian University has a valuable addition to her faculty in the person of E. C. Wilson, who has taken his Ph.D. in Clark University.

—Cedar Rapids, First, school is becoming famous. A request has been made by H. F. Cope, secretary of the Religious Education association, for an eight hundred word article with pictures portraying the work of the Sunday-school at Cedar Rapids. This is to be used in an early issue of the magazine, "Religious Education." Dr. Gray, editor of the Baptist Standard, has made a similar request.

—Two novel services were arranged by Jesse McKnight, pastor of Wilshire Blvd. church, Los Angeles. One was a "Woman's Service," with women ushers and musicians. Bruce Brown spoke on "If I Were a Woman."

an." Later came a "Man's Service," at which Mr. Brown spoke on "A Man's a Man for a' That."

—William V. Nelson, of Lyon Street church, Grand Rapids, Mich., recently addressed a body of printers and newspaper men. This is one a series of sermons recognizing the various trades of the city.

—Second church school, Bloomington, Ill., will celebrate "Boys' and Girls' Rally Day for America" on Nov. 21. Church and Sunday-school services will be merged into one.

—By an inadvertence which is regretted the "Century" news editor failed to mention in the recently published note concerning L. R. Patmont, the full acquittal of Mr. Patmont from the charge of arson put upon him at Newark, N. J. The jury was out only ten minutes. The state failed to connect Mr. Patmont with the fire at all.

—The federation of Missionary Societies of the Christian churches of Fort Worth, Tex., had an all-day meeting at Texas Christian University on October 28. The Domestic Science Department of the university furnished lucheon. At the time of this meeting a table linen shower was given to the university by members of the auxiliaries.

—On a recent Sunday afternoon, 107 members of the congregation at Plano, Tex., under the leadership of A. L. Clinkinbeard, pastor, and the choir, motored to the Old People's and Orphans' Homes of the National Benevolent Association in East Dallas and held chapel services.

EUREKA NEWS NOTES.

Professor J. Lawrence Erb, of the University of Illinois, will lecture on "Hymnology" Wednesday evening, Dec. 1.

President H. O. Pritchard has returned from a visit in the east. He attended the tenth annual reunion of his graduating class of the Yale School of Religion. While in the Capital City, Mr. Pritchard occupied the pulpit of the Ninth St. Christian church in the morning, and the church of James A. Garfield in the evening. Mr.

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By Orvis F. Jordan and Charles Clayton Morrison

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Pritchard also visited the George Washington, U., Washington, D. C., and the Chicago University during his trip.

The graduating class of eighteen from Yale, of which President Pritchard was a member, has made a remarkable record. From it have come three college presidents, namely, President H. O. Pritchard, of Eureka College; President Burton, of Smith College, the largest woman's college in the world; and President Cowling, of Carleton College. Three of its members have become college preachers, and three have gone as missionaries to China, India and Japan. Another member, Mr. Shearle, of Springfield, Mass., is one of the foremost rural experts in this country.

Eureka has a number of graduate students in Harvard, Yale and Columbia. President Pritchard said on his return that he was glad to report that they are all making good, and that several have won high honors.

Eureka College won the first football game of the season, 6-0, against the Macomb Normal team. It was evident from the first half that the teams were evenly matched both in weight and playing ability.

J. Wallace Bradley, Correspondent.

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